August 19
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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake" (I. THESS. 1: 5).

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THE MILLENNIAL STAR.

XIII.

ELDER ALBERT CARRINGTON served as President of the European mission and editor of the *Star* five times. He came first in 1868, and in his greeting of September 26th, in volume thirty, he says:

Though personally a stranger to you all, save a few of the Elders in this Mission from Utah, and the few whom I have met since my arrival, yet I feel measurably acquainted with you all, through the influence of that Spirit which has led us from darkness unto light; and I feel an earnest desire to labor with an undivided mind, and to the utmost of the ability with which I may be blest, to promote your temporal and spiritual welfare, the spread of the gospel, and the gathering of the Israel of our God.

Besides Elder George Teasdale in the editorial department, the business office was being served at the time by Elders A. W. Carlson and Joseph Quinney.

Elder Teasdale was released August 7th, 1869, and was succeeded as editorial writer by Elder John Jaques, who arrived on the 13th, and was greeted by President Carrington with the observation that "his former experience in the duties now again devolved upon him here, the advantage of many year's experience in Utah, and the performance of similiar duties there for some time past, coupled with admirable qualifications for the task assigned to him, will, we have the utmost confidence, enable him to render the *Star* very interesting and profitable in aiding the furtherance of the great cause of Truth, so dear to every Latter-day Saint." A just tribute and expectation; for no more faithful, painstaking editorial employee of either the *Star* or the *Deseret News* ever served those papers. Elder Jaques continued on the *Star* through the 30th,

31st, and part of the 32nd volumes, until he was released June 26th, 1871, being succeeded by Elder George Reynolds. During this period President Carrington had been released, issuing his valedictory June 14, 1870, and was succeeded by Elder Horace S. Eldredge, who presided over the mission, and was nominal editor of the *Star* from June 21st, 1870, until June 26th, 1871, when Elder Carrington began his second mission here.

In the issue for September 29th, 1869, the obituary of Apostle Ezra T. Benson occupies much space, and the number is draped in mourning rules. In the number for November 24th, that year, volume 31, the public notice is given of the excommunication from the Church of W. S. Godbe, E. L. T. Harrison, and Eli B. Kelsey, "for harboring and spreading the spirit of apostacy." They had been the publishers of the *Utah Magazine*, which was denounced by the Presiding Authorities of the Church, who labored patiently to correct and reform these one-time brilliant servants of the Lord, as "a periodical that, in its spirit and teachings, is directly opposed to the work of God."

The gathering of the poor from the European mission had been carried on for years, by such facilities as were available, from using small sailing-vessels, oxteams and handcarts, to the final completion of the U. P. and Utah Central railways, which was announced by cable from President Brigham Young, dated Salt Lake City, January 10, 1870: "Last rail laid, last spike driven in the Utah Central at two o'clock." The editorial of the *Star*, January 18, was headed, "All the way by steam," and congratulated future emigrating saints upon the great benefit this would be.

October 3rd, 1871, President Carrington was called home upon urgent business, leaving the mission in charge of Elders Reynolds and Carlson. The latter was succeeded in the business office by Elder George F. Gibbs, who arrived October 1st, and was released to go to Zion, November 28. 1871. In the issue of that date, the arrival of Dr. John R. Park, and Professor C. L. Bellerive, and their assignment to the Swiss-French mission is mentioned, and also the death from smallpox of Elder Caleb W. Haws, a missionary laboring in Sheffield. Elder Caleb Parry had died of the same prevalent disease in the previous September. A number of the elders from Zion, including Elder Reynolds, while on missions here, were the subjects of this loathsome disease, which at that period was not understood and palliated as at the present day.

Towards the end of 1871, the crusade against the leaders of the Church, inspired by the government under Judge McKean, Attorney George R. Maxwell, and other Federal officials, reached its zenith, in the arrest and trial of President Young, Mayor Wells and others, on trumped up charges of various crimes. The reports and correspondence concerning these exciting matters, with clippings from newspapers, and, notably, a series of letters written by Apostle John Taylor, occupied much space in the 33rd and

34th volumes, and Elder George Reynolds' pungent editorials were full of interest. The extra judicial proceedings of the above fanatical officials overreached all limits of law and reason, and were brought to an ignominious end by the decision of the Supreme Court setting them all aside, and the later removal from office of the chief prosecutors.

President Carrington returned to Liverpool on May 21, 1872. He was accompanied by Elders David O. Calder, S. S. Jones, Robert McQuarrie, W. H. Kelsey, John Neff, David Cazier, N. H. Clayton, Junius F. Wells, B. W. Carrington, and other elders called to the British mission, at the April conference. On July 12, 1872, the announcement is made of the release, on account of his ill health, of Elder Reynolds to return home, and the appointment of Elder James G. Bleak to the *Star* office.

Notable in the contents of Volume 34, is the arrival, November 19, 1872, of President George A. Smith and party: Lorenzo Snow, Eliza R. Snow, Feramorz Little, Clara Little, Paul A. Schettler and George Dunford, who were on their way to tour the Continent and visit the Holy Land. Their correspondence, of intense interest, from various points in Europe, and Palestine, was printed in volumes 34 and 35, down to May 18, 1873, when they reached London on their return journey. An item of special interest was the reception accorded President Smith by M. Thiers, the president of the French republic, in Paris. Elder Dunford being called home from Venice, President Carrington was invited to take his place with the Palestine party and joined them in Rome, January 19, 1873, and made the complete tour. Mention is made of the arrival of Apostle Erastus Snow, April 1st, 1873, and of his attendance at several of the British conferences, of a brief trip with Elder Bleak to Vienna, and later, with his son, Erastus W., to Denmark and Sweden, where he had opened the mission in 1850. He also sailed for home July 9th, and addressed a letter—an apostolic epistle—to the saints in Europe, from aboard ship, off Queenstown, July 11th, 1873.

On November 12th, Elders F. M. Lyman, John Squires, R. V. Morris and other elders arrived. Elder Bleak was released June 4, 1873, and Elder Samuel S. Jones, who was called to the editorial department in April, continued until the arrival of Elder John C. Graham to succeed him, July 2nd, 1873. At that time Elders R. T. Burton, Lester J. Herrick, John Clark, and others, arrived from Zion, and were assigned to various conferences.

President Carrington was again called home by cablegram, October 22nd, and Elder L. J. Herrick was appointed by him to the "temporary charge" of the European mission. This call, however, was given a more permanent character by a letter from President Young, and Elder Herrick became president and editor of the *Star*, until succeeded by Elder Joseph F. Smith, March 21, 1874. Elder Herrick was released to return home, Elder

Graham continuing in his editorial labors, and John Clark and John H. Burrows in the business department.

President Smith, accompanied by Elders Junius F. Wells and George F. Gibbs, after attending the London conference, May 19th, proceeded to Denmark *via* Hamburg, to attend a two days' conference in Copenhagen, appointed for the 23rd and 24th. A priesthood meeting was also held on the 25th. The report of this visit takes the editorial space in the June 9th issue. Elder Wells was released and started home June 11th, and Elders Gibbs and Clark on June 24th. On July 26th, Elders David McKenzie, John Henry Smith, and L. John Nuttall arrived. Elder J. C. Graham was released September 2nd, and Elder Nuttall succeeded him on the *Star*, continuing until the following May 12th, 1875, when he sailed for home, though he had been succeeded as chief editorial writer on the *Star* by Elder Edward Hanham, April 6th. The latter had been a voluminous contributor for several months, while traveling about Bristol and other parts of the mission. He was released on account of ill-health, to resume his labors in Bristol conference, January 24th, 1876, being succeeded by Elder David McKenzie.

In the February 23rd, 1875, issue, the statistical report of the British mission for the year 1874, is published, showing 13 conferences, 160 branches, 5,423 members, that 530 were baptized, and 650 emigrated that year. The Swiss and German mission reported 19 branches, with 556 members. The Scandinavian mission had 45 branches, and 4,519 members. The total membership of the European mission was 10,498.

Elder John Henry Smith was called home by cable, sailing July 29th. 1875. He had labored for a year in the Birmingham conference, and now hastened home to be with his father during the few days prior to the latter's death, which occurred on September 1st. The obituary, in black borders, was published in the September 6th issue. In this number also, appeared notices of the death, August 6th, of Joseph A. Young, President Young's oldest son, and of his wife, Emmeline Free Young, which occurred July 17th. Also of Elder Amos Fielding, August 5th, and of Bishop William Miller, of Provo. In the following number, September 13th, President Joseph F. Smith publishes his valedictory, and announces the arrival of Elder Albert Carrington to succeed him. He and Elders Francis M. Lyman, John Squires, R. V. Morris, and others sailed for home September 15th. The appointment of Elder James Sharp to labor in the Liverpool office was announced December 6th. He continued in the business office as assistant to Ernest I. Young, until their release to return home June 14th, 1876. Elder Arta D. Young was appointed chief clerk June 19th, continuing until May 30th, 1877. Elder McKenzie sailed for home October 25th, 1876, and was succeeded in the editorial department by Elder Henry W. Naisbitt.

President Carrington was released and sailed for home May 30, 1877,

accompanied by his wife and son Calvin, and Elder Arta D. Young. He was again succeeded in the presidency of the mission and editorship of the *Star* by Elder Joseph F. Smith, who arrived on the 27th, being accompanied by his wife and young son, and Elder C. W. Nibley, who was assigned to the chief clerkship.

The arrival of Elder Orson Pratt, August 9th, 1877, for the seventh time, on these shores, was announced, and that he had come to supervise the publication of new editions of the Book of Mormon and the Doctrine and Covenants, the chapters to be divided into verses, with marginal references.

The September 3rd issue is in mourning garb, announcing the death of President Brigham Young, and promising a more extended notice upon receipt of the *Deseret News*, with full particulars. This promise was fulfilled by issuing a double number, thirty-two pages, October 1st, devoted entirely to the life and death of the great leader. In the meantime, on September 12th, President Joseph F. Smith and family, accompanied by Elder Orson Pratt and Franklin S. Richards, sailed for home, that they might be present at the first general conference, October 6th, following the death of President Young. Elder H. W. Naisbitt was left in local charge of the mission, continuing until relieved by the arrival of William Budge, July 6th, 1878. He assumed the presidency, and issued his Salutatory, July 15th, 1878. A mention is made at this time of the release of Elder Joseph Bull, Sr., after five months of appreciated labor in the *Star* office, to labor in the Birmingham conference. Elder Naisbitt was succeeded on the *Star* by Elder John Nicholson, September 6th. The death, November 28, 1878, with an obituary of Apostle Orson Hyde is recorded in the mourning issue of December 2nd.

The return, December 21st, 1878, of Elder Orson Pratt, to complete the publication of the new edition of the Book of Mormon, divided into verses and with marginal references, was announced in the last issue of the year, and volume forty. In this volume a series of chapters from the "Life of Brigham Young," by Edward W. Tullidge, ran through several months, and the tract, "Are we of Israel," by Elder George Reynolds, was published, and afterwards issued in pamphlet form. President William Budge issued the whole of volume 41, and wrote his valedictory, November 1st, 1880. Elder John Nicholson remained in the editorial department until October 23rd, and was succeeded by Charles W. Stayner. During Elder Budge's administration he was assisted in the printing department by Elders Joseph H. Parry and Joseph Bull, Jr., and Walter J. Lewis. In the business office following Elder Nibley's release, March 3, 1879, Elder Francis Cope was chief clerk, and was succeeded in turn by Lyman R. Martineau. Henry Rolapp, from Copenhagen, who had labored for nearly two years in the Liverpool office, was released to go to Zion, May 3rd, 1880.

Elder Albert Carrington arrived and took charge November 6,

1880. In this issue of the *Star*, the editorial is given to "The changes in Zion," being an account of the reorganization of the First Presidency of the Church by the selection of John Taylor as President, with George Q. Cannon and Joseph F. Smith as Counselors, and the calling into the Quorum of Twelve Apostles of Francis M. Lyman and John Henry Smith. Elder Stayner was released, and Bishop O. F. Whitney succeeded him as editorial writer, March 20, 1882. Elder R. R. Anderson was then chief clerk. President Carrington continued until November 25th, 1882, when he concluded his fifth and last mission to Europe.

(TO BE CONTINUED.)

THE SPIRIT OF JANE ADAIR.

When I was quite a young girl my father took into his employ as a farm laborer, a young man just arrived from "Salt Lake," as it was expressed in those days in that part of the country (California). Mr. Colton, as I will here call him, was a very steady, well meaning, though quite illiterate young man. He had been raised by Latter-day Saint parents, and knew little of the world and people outside of Utah until this, his first adventure in search of a fortune. For awhile he was quite punctual in attending the Sabbath meetings and prayer meetings held by our people, and very diligent in performing his duties. At times, he seemed much given to mournful reflections and would sigh heavily. On one occasion father courteously asked him if the cause of his dispondency was "homesickness," as Mr. Colton had informed us he was the only child and this his first absence from home and friends. He quite readily replied, that poetry and music would much better explain his feelings at present, than ordinary conversation could do; and forthwith assumed a more appropriate position for his purpose, and began singing "My parents raised me tenderly," and it was not long before we discovered the burden of his grief to be: "The girl I left behind me." At so unexpected a revelation of confidence, my parents were undoubtedly discomposed, though father, beyond a sudden elevation of his eyebrows, betrayed no further sign, but listened respectfully to the extraordinary nasal, vocal efforts of the singer. My mother hurried her face into her handkerchief and at one time I thought she was sobbing sympathetically, although she had never before to my knowledge, betrayed such signs of emotion during the best singing I had ever heard. I gave up the problem, in mystification. At the conclusion, father gravely advised Mr. Colton to "look on the bright side of the future," and then turned to matters belonging more directly to the young man's position with himself.

A few mornings later Mr. Colton gravely asked father if he had

ever investigated spiritualism? Father replied no, and had no desire to do so, advising him if such a temptation lay in his path to shun it as worthless imposture that would only unsettle his peace of mind and bring him no reward for his research. Mr. Colton replied mysteriously that he had heard things that he would not like to treat with disrespect. Father changed the subject, Next morning Mr. Colton wore a distressed countenance at breakfast, and informed us that he had been visited the night before by mysterious rappings. He had puzzled his mind to solve the question, who, from the realms of the dead desired to communicate with him. He had at last arrived at the conclusion that the girl to whom he had once been engaged, but whom through mistaken self importance he had jilted, and who was later, by an accident, cut off from life in early womanhood; was the spirit which hovered over him, disturbing his sleep and peace of mind.

The following morning he announced that he had again been awakened (after returning from a spiritualistic meeting) by three distinct taps. At last he demanded that if it was the spirit of Jane Adair, she was to rap three times. He said his head swam at the *immediate* response. He then inquired if she had come to visit vengeance upon him, and desired his life in expiation of his wrongs towards her. He then covered his head again, but in vain, and while he heard the three soul-searching raps repeated, he resigned all objects and plans for the future, and was even now firmly convinced that but a few brief weeks at most were allotted him here, that perhaps a sudden violent death awaited him, and then an awful eternity! His face was indicative of the most abject terror and determined belief of impending doom. I was then surprised to hear my mother say, "Come with me, Mr. Colton; I think I can solve this mystery." He hung back, but father rose and said, "Yes, come." Mr. Colton's room was in one end of a large storehouse where was kept, in separate rooms, grain, meats of different kinds, dried fruits, discarded furniture, etc.; in the latter room, separated by a thin partition from his, was a tub turned upside down. Three raps startled him as they entered. My mother lifted the tub, and out flew a fractious, fussy, persistent setting hen. Father looked at Mr. Colton, and then burst into a hearty laugh. "So, Caroline, you have dispelled the impending calamity! Mr. Colton, let this suffice to prove to you the falsity of spiritualism; it has been a good lesson." Poor young man! he was almost crushed by mortification, and soon left us to go where no one would know of his weakness and folly.

A. J. CROCHERON.

Do what is right and fear no one; thou mayst be sure that, with all thy consideration for the world, thou wilt never satisfy the world.

THURSDAY, AUGUST 19, 1920.

EDITORIAL:

TO SWITZERLAND.

PRESIDENT GEORGE ALBERT SMITH, accompanied by Sister Smith, their daughter Edith, and son Albert, left on Tuesday, August 10th, for Switzerland, going *via* London and Paris.

Sister Lucy W. Smith, who is a member of the General Board of the Y. L. M. I. A. has been appointed to represent that association at the International Council of Women, to be held at Christiania, Norway, September 8-16. She will be accompanied by her daughter Edith, and they expect to be joined by Mrs. Ida Smoot Dusenberry, who is accompanied by her daughter, representing the Latter-day Saints' Relief Society, and now *en route* from Utah, at some point in Switzerland or Belgium, and proceed together through Holland and Denmark to the International Council. In the meantime Sister Smith, as presiding over all the womens' organizations of the Church in the European mission, will have opportunity to visit some of the branches of the Swiss and German, the Netherlands and the Scandinavian missions.

While they are upon this extended tour, President Smith and his son Albert, will remain in Switzerland, where it is hoped and believed that a much needed rest, and the association of President Cannon and others of that mission, will help him recuperate the health and strength he so much needs, in the performance of his labors as president of the mission.

J. F. W.

CONTINENTAL CONFERENCES (II).

THERE are five conferences in the Netherlands Mission, which is most ably presided over by Elder John A. Butterworth, now finishing a splendid mission that has lasted four years. He is loyally supported by the following local elders, who preside over the five conferences: Rotterdam, Jacobus J. van Langeveld, who is also editorial writer for the *Netherland Star*; Amsterdam, Oswald Brainich; Groningen, Ate Westra; Arnhem, Jan J. Rostuff; Belgian, Arthur C. Horbach in charge.

We had the privilege of holding meetings in all of those conferences. It was a strenuous week, made delightful, however, by the warm-hearted welcome of the people, and highly interesting tour of the country, seeing its old historic cities, with their marvelous wealth of art and culture. No time was lost in making the trip, and we began early on the morning after our arrival at Rotter-

dam, Sunday, July 18th. We went by train—an hour's run—to Dordrecht, for meeting at 10:30. Here we were received by a fine audience of attentive intelligent people, a considerable number of them not in the Church. President Butterworth interpreted easily and eloquently, and the congregation appeared to be interested, listening carefully and approving all that was being said to them. The usual reception followed, and after the meeting we were very hospitably entertained by Elder van Raamsdonk, the branch president, at the home of friends, where we where bountifully served with a characteristic Dutch dinner, and then escorted through the ancient town, which is also a modern shipbuilding town of great wealth. The old church dates from the 14th century. Its tower is 230 feet in height, a conspicuous landmark for miles around from the level landscape. The South African museum contains numerous relics of the Boer war, with portraits of Presidents Kruger and Steyn and the Boer generals, and other leading men. The boat ride of three hours back to Rotterdam afforded a pleasant rest, and interesting glimpses of the fishing villages and countryside, devoted to orchards and vegetable gardens.

In the evening we held a meeting well attended, under the presidency of Elder van Langeveld, and on Monday, July 19th, we took an afternoon train to Groningen, arriving in time for the evening meeting there. The morning was spent in seeing as much as possible in Rotterdam, but no attempt to visit its churches and museums, as our time was too limited.

Groningen, a city of nearly a hundred thousand population, was a surprise to us in several ways. Its old St. Martin's church, of the 13th and 16th centuries, to which is attached, on an independent foundation, a wonderful, lofty brick tower over three hundred feet high, and nearby, on the edge of the great market place, is a small brick structure, dated 1509, which used to be the town hall but is now a guard house, that looks like a toy-house.

The University, founded in 1614, is now in its splendid new building, erected since the destructive fire of 1906. It is one of the most famous schools in all Christendom. It has five faculties, that of medicine perhaps the most distinguished, over fifty professors and lecturers, and is attended by about five hundred students, who come from many countries. As an example of convenience and comfort it is hard to imagine a finer modern school-building than this new structure, which is finished and furnished exquisitely and completely with every requisite of a first class university.

In the old library, containing 150,000 volumes, we were shown, by a very intelligent young professor, the New Testament with annotations of Erasmus, and marginal autograph notations of Martin Luther. On the title page of this great volume appears, in his own handwriting, in Latin, Luther's celebrated threat to

the Pope: "As long as I live I shall be your plague, and, in dying, I shall be your death, Oh Pope!"

From Groningen we went to Utrecht, and were guests of Elder Krammpt, who presides there, and at whose hospitable home we were delightfully entertained by his interesting family, and a number of saints who came in. In the evening we attended a meeting in the nice, hired hall, which would not hold all that sought admission, and the people crowded about us, as usual, at the close, manifesting their appreciation of the services and pleasure at meeting President Smith, whose presence everywhere was an inspiration and comfort to the officers and members, who had so long been deprived of the direct ministry of an apostle and the Mission President. Before the meeting we greatly enjoyed a pleasant ride about the quaint old town.

Utrecht is a city of about a hundred and twenty thousand people, a cathedral town of both the Old Catholic and of the Roman Catholic churches. It was founded A. D. 628-638. Its ecclesiastics were among the most powerful of mediaeval prelates. It was the residence of several of the early German emperors. Conrad II. died there A.D. 1039, and Henry V. in 1125. Charles V., one of the most pious and learned men of his time, afterwards became pope of Rome, as Hadrian VI. was born at Utrecht in 1459. The union, in 1579, of the seven provinces, of which Utrecht was one, laid the foundation for the independence of the Netherlands, which was concluded in the hall of the Academy under the presidency of Count John of Nassau, brother of William the Silent. The States-General assembled here until the seat of government was removed to the Hague in 1593. The celebrated Peace of Utrecht, which terminated the Spanish war of Succession, was signed here in 1713. The great gothic cathedral is an imposing structure. But the chief architectural attraction of Utrecht is its cathedral bell-tower, 338 feet high, completed in 1382, which rests on a vaulted passage 36 feet high. The chimes consist of forty-two bells, one cast in the 15th century, weighs over eight tons. Two canals intersect the town and flow so far below the level of the streets that adjoining rooms and vaults below the street level are occupied as shops and residences. The old bridges and embankments provide promenades and drives that are adorned with trees, shrubs, and flowers, and present a most novel and interesting attraction. After our night meeting, late as it was, we took train to Amsterdam and arrived there at midnight and was glad to find the comfort of the beautiful hotel Amstel for the night.

On Wednesday, July 21st, we enjoyed the novelty of that renowned pleasure excursion, which most tourists take, to the island of Marken. It requires the most of the day, and is made aboard a small and very comfortable steamboat, which takes you through the great North-Holland canal, one of the engineering triumphs of

modern times, by which Amsterdam secures free access to the sea, and many thousands of acres of rich land were recovered from the overflow of the early dikes. The steamer stops along the route for the passengers to alight, and in processions of wondering, admiring, curiosity-seeking strangers, traverse the narrow, winding, scrupulously clean streets of the little old towns and villages by the way. Broek, Monnikendam and Volendam are thus seen, and then we come to Marken. It is inhabited almost exclusively by fishermen, and yet there are wet fields that produce hay, and it is a curious sight to see the women and girls load hay on the barges for transportation to the cities.

The people are primitive to the utmost degree in their gaily-colored costumes, manners, and little houses, the women with their two long curls, and children with headgear and footgear, that differ in style, color and appearance from any seen elsewhere in all the world. Volendam and Marken present the Dutch, as they are seen in pictures; men, women, and children, true to life; a picturesque people of the simple life, whose habitations are confined to a few acres of lowland and whose environment is the Zuiderzee. We returned across the Zuiderzee in the afternoon. The notable feature of the landscape, viewed from the boat, was the appearance of pyramids on land and water—on the land made by the peaked roofs of the houses, all that could be seen of them over the dikes; on the water, precisely the same appearance—by the two sails of the fishermen's boats—all at a distance that could be seen of them.

In Amsterdam we saw as much as possible before the evening meeting, principally street scenes, the palace, and the beautiful statue of Rembrandt. This was one of our best meetings, and it was our last in Holland. Memorable indeed must our visit to the saints of those old Dutch towns remain, for they made us feel that we were of one faith and brotherhood, and we were blessed in our ministry to them. On Thursday, July the 22nd, we arose early, for there was much to see and do before nightfall. A visit to the wonderful Ryks museum, with just time enough to see the most celebrated pictures of the world—the great Rembrandt's "Night-Watch," painted in 1642, "Syndics of the Guild of Cloth Makers," "The Jewish Bride," "Woman by the Brook," and others, and the "Banquet," by Van der Helst, so greatly admired by thousands. We went from the gallery straight to the train and in half an hour reached Haarlem, the city of bulbs in the spring time, and of the art of Franz Hals in all time. Here it was a great pleasure to spend an hour before the ten superb paintings of this master of color and design, whose portraits and groups of military figures are almost as perfect and worthy of fame as are the Rembrandts. It is worth while to stop over in Haarlem to visit the great church, whose organ was once regarded as the largest and finest in the world. The Mormon tabernacle organ,

in Salt Lake City, now surpasses it. The old Meat Market is a unique building different from any other in the world, and it is worthy of note to look at the bronze statue of Laurens Coster that stands before it, as he is reputed to be the inventor of printing with a date about the same as Gutenberg's, whose claim to the distinction is, however, better established.

From Haarlem to the Hague, the capital city of 250,000 people, for two or three hours drive, out to the House in the Wood, where the first Peace Congress was held, and to see Carnegie's unused Palace of Peace. The Queen's Palace, and above all the great picture gallery in which are the masterpieces of Rembrandt, Jan Steen, Paul Potter, Van de Velde, and Gerard Dou. Eleven of Rembrandt's finest paintings are here, the most celebrated being the "School of Anatomy," and the next, "Simeon in the Temple," "The Portrait of himself," and "Susannah of the Bath," follow. Paul Potter's "Bull" is one of the most popular pictures in the world. How one desires time and means when he begins to visit these great art galleries, where days instead of minutes should be given to the enjoyment of their many attractions!

From the Hague we passed through Rotterdam, with only time, at the railway station, to say farewell to Elder and Sister Langeveld, whose courtesy and kindness was perfect throughout our visit, and then we were hurried away to Brussels, having *en route* to change cars and spend a memorable hour in the streets of Antwerp. At Brussels we stopped at the Grand Hotel, now undergoing repairs, and early Friday morning an automobile tour of the Belgian battlefields was begun, which lasted ten hours, taking us all along the Lys, through Ghent, Langemarch, Ypres, Gheluwe, Menin, and Courtrai. The utter devastation of Ypres made our hearts sick, and the miles upon miles of destroyed villages, fields and farms, as in northern France, brought home again to us the awful carnage of the great war.

Friday night we attended a meeting of the Belgian saints at Liege, where Elder Horbach was glad to receive the President, and the congregation greeted him and Albert most cordially. This completed the tour of the mission, and the next morning arrangements were made, and farewells said, preparatory to the last stage of the tour, an airplane flight of three hours from the field of Evere, just outside of Brussels, to Cricklewood, a northern suburb of London. It was a glorious ending, to look up, as Elder Butterworth and the writer viewed it, and see President Smith and son fly gracefully away home, to the bosom of family and friends awaiting them in England.

J. F. W.

SIGNIFICANT APPRECIATION.

Accumulated evidences of an appreciation by the outside world of the worth of the Mormon people are coming continually

to the notice of intelligent observers, and find their way occasionally into the public press.

In a recent issue of the Santa Monica (Cal.) *Evening Outlook* fine tribute is paid to the Mormon settlers in Canada by Mr. John Hooper, president of the Canadian Tourists' Association, also president of the Hooper Publishing company, and a traveler and lecturer of some renown. As showing how Utah people are appreciated away from home, an extract from Mr. Hooper's article is worth reproducing:

"There is another fine body of tourists that demand our consideration and appreciation. I refer to the tourist from Utah—the Land of the Sego-Lily * * * I do not wonder that Utah is called the "Bee Hive State," after what I know of the splendid class of people that come from that section. When the Mormons wanted to take up land for their children they came over to our Canada and bought the most fertile section of Alberta—among others the famous Cochrane ranches—and there they have increased and prospered, until to-day they stand out as a bright and shining example of what a virile, moral people ought to be. These settlers from Utah are not and never have been polygamous, but are classed as our best settlers. From Cardston to Magrath, in the sweet-grass country, they have made God's earth teem with prosperity and industry. Their communal life has been commented upon as model and free from vices of any kind. Their churches and temples now dot the land, and no wonder we ask for more to come, recognizing that they are the original great pioneers in the "back to the land" movement, which alone can solve the upward trend of the high cost of living. I speak thus of the Utah people because I am not one of them, and because they are grossly misunderstood by many who have not had the information and actual knowledge that personal contact can bring. Not only that, but they are loyal citizens of America, as the war proved; and the records show they were among the best, morally and physically. From their schools in Canada have graduated the prize winners in agricultural contests and they have proved progressive, free from Bolshevistic elements, and real citizens of value and worth."

ABRAHAM LINCOLN.

Abraham Lincoln, whose statue was unveiled at Westminster, London, July 28th, 1920, is now increasingly remembered with an affection which is seldom given to political heroes, because he is seen to have applied to great affairs a wisdom for which everybody has occasion every day. In a sense it would be absurd to call him simple; he was the master of cunning only equalled by his honesty; the plainness of his words came from trained and exquisite taste and a brooding profundity of thought. Thinking was indeed the habit which distinguished him most among statesmen, and this intellectual bent belonged to a personality of fascinating complexity.

What in earlier life seemed an inconsequent medley of dignity with oafishness, coarse-tongued love of fact and concealed but perilous sensibility, ripened finally into a subtly blended character, in which a set and noble melancholy was humanized by the tireless play of fun, and an anecdotic habit which savoured of the manure heap only set off a dazzling purity of soul. Yet it was the simpler traits that told. When at last his victory and death made men see what a burden he had borne and they began to reckon up his merits, they saw that, if he had been a shrewd master of men, sheer generosity had been his most potent weapon; if he had been an orator and a skilful manager, no art had served him better than unwillingness to "mislead the people by a single adjective;" if his statesmanship had proved sound in the end, its deepest secret had been the reality of his wish to do the right thing. Such were the qualities by which, so far as he had done it, he had preserved America, and as years have elapsed and thousands of reminiscences been disclosed, Lincoln has acquired in memory the stature of a national hero, not so much because he was the chief agent in a great and blameless conquest, but because his conquering part shines with the lustre of an absolute humility and an almost inconceivable tenderness of heart. Recollection has preserved and imagination multiplied more yarns concerning him than any other man, and in this mass of legend, dull or brilliant, one class of story recurs with startling frequency: it presents to us the great President in some such guise as, for instance, a queer gaunt man in a nightshirt, harrassed and dog-tired, dragged from his scant repose at midnight to listen to a tale of sorrow and to pronounce in perversely quaint phrase his sentence of pardon on a court-martialed private.

Thus his figure has become stamped with a greatness which is curiously lovable, so that few people have troubled to inquire whether his actual achievements were great. His administration, once accused of many blunders, has indeed been shown by later disclosures of the circumstances to have been very able. Moreover, he was deaf during the war to the suggestions of insidious compromise and equally deaf to those of vindictiveness. "I hope to God the war will never end till its purpose is accomplished." "What I deal with is too vast for malicious dealing." These things were finely said, and his acts accorded with them; but there is nothing extraordinary in this. The supreme test is his bearing towards that complex issue presented by the need of preserving the Union, yet extinguishing slavery. In relation to this contemporaries saw in him only an honest opportunist. Careful study long after discovers a statesman guided in shifting circumstances by great principles throughout, and deeply felt, which for the most part can be read unambiguously in his speeches on the stump from his first entrance upon the scene.

When, in 1854, a long suppressed conflict, concerning slavery in

territories governed by the Union, broke out afresh between the States, the Republican Party, then created, rested upon the double principle that the actual constitutional rights of the Slave States must be respected and that further extension of slavery into fresh territory must be resisted. It is fairly obvious that the principle was sound; it should be hardly less obvious that questions must repeatedly arise as to the severity of insistance upon one side or the other of it which was wise. The key to all Lincoln's endeavours is that this simple Republican "platform" was adopted by this self-taught son of laboring folk with profounder questioning than by other men. A disappointed politician and a somewhat disillusioned patriot, he asked himself in middle life what the Union and the pride of country were really worth. He answered that America was still the pioneer of popular government, and that its greatness lay in a progressive effort, not yet abandoned, towards practical equality among men. While that lasted, the Union commanded his whole devotion—"We won't break up the Union, and you" (the South) "shan't." When it ceased, the Union, for all he cared, might cease too. Wherein, he asked further, would consist the real abandonment of that equality to which his country was "dedicated"? The most rigorous observance of the legal rights of the South would be no betrayal of it; the Union remained as yet a larger cause than prompt emancipation. But any encouragement to the Southern desire for fresh slave territory, any act implying the principle that slavery was not wrongful in itself, would be a betrayal to be resisted at the cost of civil war. So, too, he balanced the claims of quick and subversive, and of slow and constructive, reform, or the manifest weakness of the negro and the rights in which he was the equal of the white. Bound up in a community which, as a whole, reprobated slavery, the Southerners one day would reform it away for themselves, and would do so in a way which was better not only for them but for the black. When once Lincoln's view has been grasped, there remains no inconsistency or time-serving in the puzzling steps by which he distressed alternately the Conservatives and the Radicals of his party. His struggles in the last months of his life for liberty in the reconstruction of the South are now reckoned as part of his highest claim to honor; but his efforts for compensated and gradual emancipation have been little noticed, and the slow process by which he brought himself to the act by which he actually killed slavery was, and remains, an offence to more impulsive champions of freedom. All these parts of his policy should now, however, be visible in their connexion and as elements in a larger philanthropy than that of simple abolitionism. His statesmanship may or may not command agreement, but it stands out on examination as a singular instance of what the Greeks were after when they dreamt of a "philsopher king."

But this large claim should only enhance the gentler human aspect of him with which we began. Austere calculation of the policy of emancipation left him the uncommon power of friendliness on equal terms with individual negroes. Lofty vision made him the humbler and the more reverent of the common mind. The democracy of which he is felt to be a prophet became in him the spirit of that greater genius who said, "I am among you as he that serveth."—LORD CHARNWORTH, in *Times*.

FROM THE MISSION FIELD.

Appointments.—Elder Wilford O. Woodruff, who arrived in England July 9th, 1920, and has been laboring in London, is appointed traveling elder in the Liverpool conference. Elder Thomas L. Redford, who arrived in England July 20th, 1920, is appointed traveling elder in the Manchester conference.

Sale of Work.—Saturday, July 31st, 1920, at Nelson meeting-room, after a good priesthood meeting had been held, the Relief Society gave a sale of work, from which a good sum was realized. In the evening an entertainment was given by the society, consisting of solos, sketches, readings, etc. Sister Agnes Bentley is to be commended, along with other sisters, for the splendid showing made. President William J. Starkey, with all the branch presidents, saints, and many investigators were present. The Spirit of God was present throughout the proceedings.

Outings.—On Saturday, July 17th, 1920, the Sunday-school children of the Sheffield branch visited Birley Spa, under the supervision of the Sunday-school teachers. They partook of tea at the cottage in the grounds, the time being spent afterwards in playing games, rowing, etc.,

In the brilliant weather which prevailed on August bank holiday, the saints of the Sheffield branch journeyed out to the beautiful Hope Valley, in the Peak of Derbyshire. They partook of the midday meal at a cottage in the village of Castleton. The rest of the day was well spent in climbing the hills and playing games.

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